due encouragement to Muslim officers in service and not to disregard their claims. In the Committee proposed to be appointed to enquire into the question of appointments in public service, a capable Muslim who knew the real difficulties of the Muslims should also be appointed.

It was necessary to insist that the Muslim members nominated or elected to the various representative institutions such as the Legislative Council, the S. M. P. Assembly, Village Panchayat Courts and Municipal Councils should have at least a working knowledge of any one language. It was a matter of great satisfaction to the Muslims that the nominated Muslim member of the Legislative Council was a staunch upholder of Muslim interests.

DEWAN'S REPLY: നിങ്ങൾ പ്രതിപാദിച്ച വസ്തുതകൾ നിയമത്തെ സംബന്ധിച്ച് ഒരു കമ്മിറ്റി ഏർപ്പെടുത്തുന്നുണ്ട്. ആ കമ്മിറ്റിയുടെ തീരുമാനം വന്നശേഷം അതിനെപ്പറ്റി ആലോചിക്കാം.

[Your representation will be considered after the receipt of the report of the committee which is to be appointed to consider the question of communal representation in the public service.]

173. Muslims and the public service.

MR. P. S. HASSAN SAHIB (*Nominated*): speaking in Malayalam, said that comparatively speaking there was greater communal concord in Travancore than elsewhere. Communal representation in public service was the only question on which there was a sharp conflict of opinion.

There was nothing wrong in insisting that the important communities should have adequate representation in public service. But it was not proper that members of communities which were not so important should be excluded. Government had accepted that principle. But still appointments were chiefly given to members of some communities alone on the principle of efficiency. Efficiency could not be the monopoly of any particular community or communities. The principle of efficiency was applied to the disadvantage of those communities which were inadequately represented in public service.

The Muslims existed as a community in Travancore from very ancient times. They were noted for their loyalty and patriotism and, in regard to numerical strength, they were one of the important communities in the State. Though backward in education, they had attained a high position in trade, industries and agriculture. Even in the matter of education, they had in recent times made considerable progress. But their representation in public service was too meagre. It was unfortunate that the matter did not engage the earnest attention of the Government.

There was no Mussalman in the Revenue Department, from the post of the Land Revenue Commissioner down to the lowest *pakuthi* officer. In the Judicial Department and in the Huzur and Account

Offices the representation of the Muslims was very unsatisfactory. The same might be said of other departments as well.

The question of the adequate representation of Muslims in public service had often been represented in the Assembly and in the Council. Satisfactory rules should be framed for the guidance of heads of departments in that matter. A scheme should be introduced for making recruitments to public service, which would secure due representation to all communities, based on their numerical strength. The principle of communal representation according to numerical strength should be uniformly applied in order to remove the inequality of the Muslims in public service.

DEWAN'S REPLY: നിങ്ങൾപറഞ്ഞിട്ടുള്ള സംഗതികളെല്ലാം ഇപ്പോൾ ഏർപ്പെടുത്തുന്നതിനു നിശ്ചയിച്ചിരിക്കുന്ന കമ്മറിയിൽ ആലോചിച്ച്, അവരുടെ റിപ്പോർട്ടുവന്നതിനുശേഷം ആലോചിക്കാം.

[Your representation will be considered by the committee which is to be appointed to consider the question of communal representation in the public service.]

174. Catholic Christians and the public service.

MR. VARKEY CHACKO (*Minachil taluk, Group I*), speaking in Malayalam, said that definite measures should be adopted by Government to remove the inequalities of the Catholics in public service. The claims of Catholics were disregarded on account of the fact that there were no definite rules for the guidance of officers who were competent to make appointments.

The Catholics were an important community in the State. By agriculture and trade they enriched the country, the bulk of the agricultural produce of the country being the fruit of their labour. A very considerable share of educational work was borne by them. The Government had often indicated their recognition of the justice of the claims urged by the Catholics. But when it came to the question of performance, they failed signally.

The Revenue and Devaswom Departments were separated as the result of a continued agitation. But the only consequence of the separation had been to fill both departments with Caste Hindus. The Government still pretended that they were entertaining non-Caste Hindus and non-Hindus in the Revenue Department.

At the time of the separation of the Devaswom Department from the Revenue Department, it was possible to transfer a great many of the Caste Hindus from the Revenue to the Devaswom Department and to appoint others in their places. But, as a matter of fact, only a few appointments in the Revenue Department were given to the aggrieved communities, reserving the lion's share of appointments for the Caste Hindus.

Of the three Dewan Peishkars and eight Division Assistants, not one belonged to any of the unrepresented communities. There were a